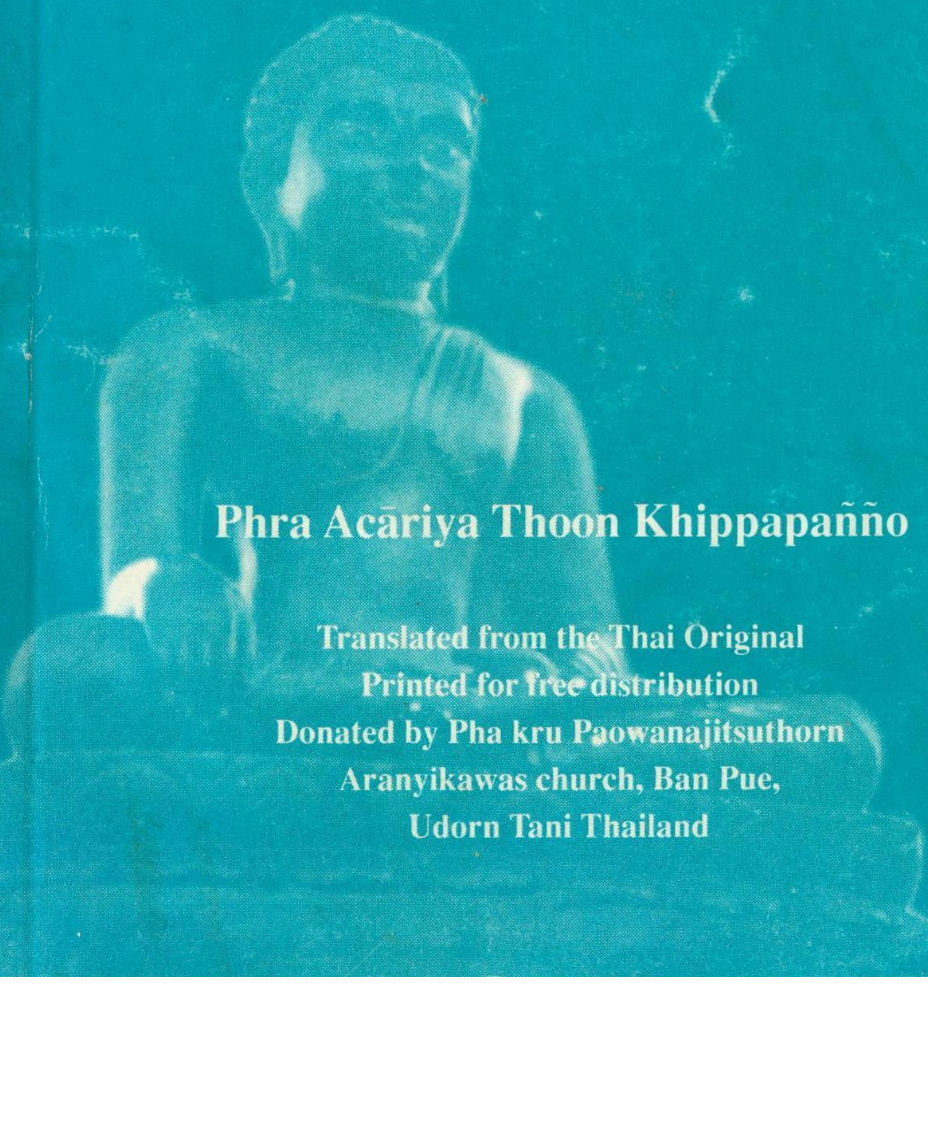
BUDDHA'S 16 PROPHECIES



Phra Acāriya Thoon Khippapañño

Translated from the Thai Original
Printed for free distribution
Donated by Pha kru Paowanajitsuthorn
Aranyikawas church, Ban Pue,
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AUTHOR'S PREFACE

The book "Buddha's 16 Prophecies", the prophecies of King Pasendikosol's dreams by Lord Buddha, that you are about to read, is based on the original version depicted by wise men in the old days. The original content is maintained. Only the parts, phrases and wordings that may not be understood in modern time are simplified and clarified, so that readers can understand their meanings without having to interpret them.

The following Buddha's prophecies are for you to read and consider.

BUDDHA'S 16 PROPHECIES

In Lord Buddha's time, King Pasendikosol had strange dreams and wondered whether it forecast any good or bad incident. He therefore asked Lord Buddha to prophecize his 16 dreams.

Dream no.1

King Pasendikosol dreamt about 4 strong cows running ferociously from 4 directions toward one another as if they would have fought one another with anger. When the 4 cows met, instead of fighting they stepped back and walked away from one another.

Buddha's Prophecy

In the far future, there would be natural disaster. Rains would fall in the wrong seasons. There would be huge clouds moving from 4 directions as if it would have rained heavily on the land. When the 4 clouds floated near one another, they moved away without any rain on the ground. Rice seedlings in the rice fields and vegetations would all dry out. A lot of people and animals would starve to death. This event would occur in the far future.

Dream no.2

King Pasendikosol dreamt about young trees, not grown enough to flower and to fruit, but they were so full of flowers and fruits that their branches seemed unable to bear them.

Buddha's Prophecy

In the far future, girls too young to have husbands, would want to get married and have families, because they were filled with passion and desire. Their minds would crave for sensual pleasure. They would enjoy body, sound, smell, taste and touch and crave for sexual pleasure and passion. It would be an acceptable tradition for couples to get married at very young ages. They would feel unashamed to indulge in sex like animals. When they were pregnant, they would find ways to get rid of the babies, even though it was a very sinful thing to do. Some children could still live with their parents, but others would be abandoned and become beggars, living on their own and wandering around, without parents or families, to give them education or places to live. They would sleep anywhere. Sometimes they could find something

to eat, but sometimes they were starved. It would be a very miserable situation. The event would occur in the far future. Those who would be born in that time would have to face it.

Dream no.3

King Pasendikosol dreamt about a herd of cows and oxen sucking the nipples of their offspring.

Buddha's Prophecy

In the far future, parents would have to depend on their children's sweated labor. They would have to live on food and necessary things, including money, provided by their children. In that time, parents would have to please and flatter their children all the time. If the children were pleased with them, they would give their parents some money. If not, the parents would get nothing. This event would occur in the far future.

Dream no.4

King Pasendikosol dreamt about people forcing small young cows to pull the carts. When they could not do so, they got beaten.

Buddha's Prophecy

In the far future, people would tend to let young graduates assume heavy administrative duties of the country. Young people had knowledge, but they lacked experience, capacity, well-roundedness and carefulness in management of economic, political and social problems. They would make mistakes and slow down things. Their lack of responsibility would cause trade deficit and damage to the country and its development. They were subject to reprimands by the public. This event would occur in the far future.

Dream no.5

King Pasendikosol dreamt about a horse with one head but two mouths. It kept eating grass through both mouths and never seemed enough.

Buddha's Prophecy

In the far future, the judges would be so tricky that they would accept bribes from both sides of a case, the plaintiff as well as the defendant. They would demand things from them. They asked a little for minor cases and a lot for serious cases. If they did not get what they asked for, they would not judge the case. This event would occur in the far future.

Dream no.6

King Pasendikosol dreamt about a group of people laying down a valuable gold tray for foxes to urinate and to empty their bowels on.

Buddha's Prophecy

In the far future, foolish people would let Lord Buddha's teachings, the Dhamma, be abused and destroyed by many religious cults by way of modifying Dhamma to fit their impure and lustful teachings. They would then announce that Lord Buddha's teachings were part of their beliefs. Many people would misunderstand that Lord Buddha's teachings and other beliefs were compatible, and therefore were the same. In fact those cults did not understand the value of Lord Buddha's teachings at all. People like those would exist when Lord Buddha was gone in Nibbana. There would be so many cults claiming that they were the right religions.

Dream no.7

King Pasendikosol dreamt about a man sitting on a bench weaving tiger skin into a rope, and a fox chewing up the rope as fast as it was woven.

Buddha's Prophecy

In the far future, foolish people with low morality would be promoted to noble positions working in the palace and often acting in the name of the king. Due to their foolishness and talkativeness they would leak out the palace's secrets to the public. For those who did not like the king, this would be an opportunity to spread the words, and therefore the king would be discredited. People would lose faith and respect in him and the royal family. This event would occur in the far future. The disloyal people would arise from within.

Dream no.8

King Pasendikosol dreamt about big jars and small jars lying at the same place. People would jam to pour water into the big jars until the water spilled over, whereas no one would pour water into the small ones.

Buddha's Prophecy

In the far future, people would seek to donate good and valuable things to highranking and senior monks. They would receive excessive food and donation, whereas junior monks, sitting around, would receive nothing. This event would occur in the far future.

Dream no.9

King Pasendikosol dreamt about a big pond. The water in the outer part was clean, clear and cool, but the water in the middle was cloudy and muddy. Big and small animals fought to drink the muddy water, but no animal wanted to drink the clean, clear and cool water.

Buddha's Prophecy

In the far future, people would be full of greed and desire. They would never have enough money. They would not want clean, honest but low-paying jobs, which would not satisfy their greed. They would try to seek power in the national assembly, so that they could rule the country and manage the country's finance fully. They would be tricky and corruptible with no shame. They would be satisfied just to acquire a large amount of money regardless of how dirty the means were. This situation would occur in every nation all over the world. It would become more and more severe, resulting in disorder in the national assembly. There would be fights over the positions in which they could get more money. They would fight about who would get more, who would get less and who would get nothing. This event would occur in the far future.

Dream no.10

King Pasendikosol dreamt about the rice cooking in a pot. In one part of the pot the rice was cooked. In another part it was half-cooked, in yet another part it was not cooked at all.

Buddha's Prophecy

In the far future, people would split in their beliefs. One group would believe in Lord Buddha's teachings, the right Dhamma, which when practising to the final

stage could really eradicate sufferings. This group would believe in Nibbana, the extinction of defilements and sufferings, as the goal of the Noble Path. They would believe that the Hell and the Heaven existed, that good merits and sinful acts caused good and bad results accordingly, and that rebirth would follow death of a person who still had defilements and craving.

Another group would be uncertain about whether the Noble Path still existed in the time when Buddhism was very old. They would not be sure if Lord Buddha's teachings were still perfect, and whether there were still good Buddhist monks who could reach the stage of Nibbana. They would be full of doubts.

Yet another group would refuse to believe in the Noble Path, its result and Nibbana all together. Among this group there would be no such things as hell or heaven, nor would there be any consequence of merits and sins, or any life after death.

Toward the end of Buddhism, people would have more and more wrong views.

Dream no.11

King Pasendikosol dreamt about a group of people exchanging the valuable and expensive scented hard wood with only one pot of sour cream, which was incomparable in value.

Buddha's Prophecy

In the far future, a group of people would trade Lord Buddha's teachings for money. They would write books about them and sell them for living. They would compose poems about them and preach them for something incomparable in value in return. This event would occur toward the end of Buddhism.

Dream no.12

King Pasendikosol dreamt about a dry and hollow bottle gourd sinking in the water, instead of floating as it should.

Buddha's Prophecy

In the far future, good, knowledgeable, intelligent well-rounded, wise and capable people, both monks and laymen, would not be admired in the society. They would be blocked by bad and sinful people all the time. Honest and qualified people would have no chance to get elected into the national assembly and to rule the country. In case they were elected, they could not serve the country fully. The corruptible group would try to get rid of them for their own benefit. In the dishonest

people's opinion, the good men were their enemies for they would not cooperate in their mischiefs. So there would be no good people in that kind of society.

Similarly, pure and good-hearted monks, who practised according the Noble path, would not be respected. People would not want to come near them or to hear their teachings. They would be regarded as old-fashioned and unrespectable. People would pay no attention and no respect to them. Even though they had a lot of possessions, they would not give any to the monks, or they would give only little. The monks could live in the monkhood with difficulty. Therefore no one would want to enter monkhood, and there would be fewer and fewer good monks in Buddhism. This event would occur in the far future.

Dream no.13

King Pasendikosol dreamt about a solid rock as big as house floating on the surface of the water, like an empty sailing boat. Normally a rock sinks in the water, but this one floated on the water surface.

Buddha's Prophecy

In the far future, bad and sinful people, who did not observe any precept and were immoral, wicked, flattering and unashamed, would be admired in the society. They would gain power and fame and have many followers and servants. Laymen like this would be respected highly, welcome and pleased by the public. In fact they were like a mirror reflecting the situation of the society and the country. Whether the society was developing or deteriorating could be seen from this big mirror in the national assembly. It was the indicator, the window or the door of the society. In a country, the king of representatives elected by the people would reflect the kind of people themselves.

In the society of monks and nuns, the religion could flourish or deteriorate depending on the four assemblies. Monks could not live by themselves in the society. A monk was made famous by laymen who spread words of admiration about the monk's supernatural and sacred qualities. It was according to laymen's belief about which one was a Noble One. In that time, arahants, the ones who were free from defilements and sufferings, would depend on the follower's belief. Followers in each school of belief would have their own definition of an arahant. They would publicize strick practice of their monks very excessively. That was why a solid rock floated on the water surface. The monks famous in this way would use monk outfits for their business. They made use of the religion for their living. Toward the end of Buddhism, people would lose their respect in the religion. Their faith would decline, because they saw misconducts among the monks. Wise people who were firm in reasoning would seek the right monks. Toward the end of the religion, this event would occur.

Dream no.14

King Pasendikosol dreamt about a female tree frog chasing a big cobra for food. As it caught the cobra, it swallowed the cobra right away.

Buddha's Prophecy

In the far future, famous and popular monks spoke with impressive speech. They preached like cobras spreading their hoods, played great roles in the society and commanded respect and faith from the people. They received wealth, fame and title so much so that they forgot themselves and lost their mindfulness and wisdom. They did not have control over their eyes, ears, noses, tongues and minds, and allow them to enjoy forms, sounds, smell, tastes and tactile sensations until sensual pleasure filled up their minds. That was why "the tiny female tree frog" got the chance and plan to attack the mind with tricks and sugar-cane sweet words, until "the little animal" could catch and swallow it at the right moment.

Dream no.15

King Pasendikosol dreamt about a group of golden swans hoarding around the crows. Wherever the crows went, the golden swans followed them around.

Buddha's Prophecy

In the far future, newly sworn-in monks who were still pure in Dhamma would surround the monks who were immoral. The new monks would respect those monks as their teachers. The immoral monks were good at acquiring possessions, just like the crows at food-finding. They would give the new monks their shares of those possessions. That is why the swans submit themselves to the crows. Toward the end of the religion, the monk society would change in this way. Immoral monks would increase in number. Uneducated junior monks would not observe the monks' rules (vinaya). They would not know about right and wrong, what to do and what not, and what their duties were. They would enter monkhood only because it was a tradition. This event would occur in the far future.

Dream no.16

King Pasendikosol dreamt about a herd of goats chasing a tiger and crunching it for food.

Buddha’s Prophecy

In the far future, people would be unsatisfied with ruling by the king. They would protest against this type of ruling and seek democracy, in which the king’s role and power were reduced, and all were under the same laws. When the king refused, they would seize his power by force, according to the need of the people. Any king who refused would be overthrown and forced out of the country, together with his family. In case the king agreed to step down from his power according to the people’s request, they would respect the king and the royal family like their living gods and their shelter. They would regard the king as the spiritual center of the country forever. This event would occur in the far future.

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The History of the Black Buddha Image
(Luang Por Ong-Dam)

The Black Buddha Image has a lotus-shaped body, with the fingers pointing towards the earth. Thais call this “Pang Marn Wichai.” In this image the Lord Buddha sits in a meditative position.

The image is 60 inches wide from knee to knee, and 69 inches tall from top to bottom. The Black Buddha Image was created during the reign of king Dewapal (1353-1393 B.E.).

In 1766 B.E., the Muslim army invaded Makoth and destroyed all the Buddhist temples and Nalanta University, the home of the Black Buddha Image. For seven centuries the Black Buddha Image was buried in the remains of the collapsed building. Finally, in 2458 B.E. the Black Buddha Image was discovered by Dr. Spooner, a student of Sir Cunningham.

The archaelogist Sir Cunningham had read Pra Than Sam Jang’s text about Nalanta University, and he was determined to survey the site. He was able to lead his team to the location, and he found the center pagoda at the heart of Nalanta University. He soon discovered the remains of other structures. Mr. A.M.Bradley and Dr. Spooner participated in the survey, and they found the Black Buddha Image and many other Buddha images. However the Black Buddha Image is the only image they found in perfect condition, with only a few cracks on the nose and finger.

In India the Black Buddha Image is called Teliya Baba (Luang Por Namman) or Mota Baba (Luang Por Ooan) because people apply oil to the body of the Buddha image, and this oil is also used on thin babies, in the belief that it will make the child fat and healthy.

In Thai the Buddha image is called Black Buddha Image (Luang Por Ong-Dam) as the image is made of black stone. Both Indians and Thais respect the Black Buddha Image very much.

To celebrate the fiftieth year of His Majesty King Bhumipol’s reign, Thai people are honored to build Buddha images to offer to the King as gifts of great value.

The first of the two Buddha images is copied from the Black Buddha Image in Nalanta University in Rajakreuk, India. This is Luang Por Ong-Dam. The second is the Kind Buddha Image, known as Luang Por Mate Ta, and is described below.

In 1993 a party of Thai pilgrims travelled to important Buddhist sites in India, and they were very impressed by the Black Buddha Image. They took a model of the image to make a copy in Thailand. Now twelve Buddha images have been constructed and these have been distributed to three sites: Udorn Thani, Sakon Nakorn, and Nongbua Lamphu provinces. The holy ceremony celebrating these Buddha images was held on the third of October, 1993

The Buddha Image Building Committee also published the history of the Black Buddha Image, as well as texts on the 32 Maha Burislaksana (The 32 Appearances of the Great Man), and on the 80 Adidtayanupayanchana of the Lord Buddha. These books are guides to the process of constructing Buddha images.

In 1994 Phra Kru Pawana Jitsunthorn the abbot of Aranyigavas Temple in Ban Peu, Udorn Thani, made a pilgrimage to India and visited Wat Thai Buddhakhaya, the place where the Lord Buddha attained enlightenment. He paid respect to the 60 inch-wide Buddha image called "The Kind Buddha," and he brought a model of this Buddha image back to Thailand to make a copy.

The Black Buddha Image (Luang Por Ong-Dam) and the Kind Buddha Image (Luang Por Mate Ta) were cast on Sunday July 17, 1994 and will be reproduced into 108 images to be located throughout Thailand, and neighboring countries such as the Lao P.D.R.

Objectives for casting these Buddha images :

1. To build the Buddha images correctly, following the guidelines of Maha Burislaksana and Adidtayanupayanchana.

2. To show the highest respect to the three components of Buddhism-the Lord Buddha, Dharma, and Sangha-and also to Thai ancestors.

3. To make merit to bestow it upon His Majesty King Bhumipol, and to celebrate the fiftieth year of His Majesty King Bhumipol's reign.

4. To declare and celebrate the holy power of the Buddha images.

5. To show high respect and to make merit for the ancient Thai dynasties.

Somdej Luangpor Ong Dam

BUDDHAGUNA

Itipiso Bhagava Araham Sommasambuddho

Vijjacarana Sampanno Sugato Lokavidu

Anuttaro Purisadammasarathi

Sattha Devamanussanam Buddho Bhagava

DHAMMAGUNA

Svakkhato Bhagavato Dhammo Sanditthiko

Akaliko Ehipassiko

Opanayiko Pacctham Veditabbo Vinnuhi

SANGHAGUNA

Supatipanno Bhagavato Savakasankho

Ujupatipanno Bhagavato Savakasankho

Yayapatipanno Bhagavato Savakasankho

Samigipatipanno Bhagavato Savakasankho

Yadidam Jattari Purisayukani Attha Purisapuggala

Asa Bhagakavato Savasankho Ahuneyyo

Pahuneyyo Dakkhineyyo Anjali Karaniyo

Anuttharang Pannakkhettain Lokassati

With the holy power of Somdej Luangpor Ong Dam we worship, we pray to wish us having a good health, success in life and peaceful living and finally we wish getting the right awareness of Buddhist's Four Great Truth Forever.

PHRA KRU PAWANAJITSUNTHORN and Thai Buddhist People wish to cast Somdej Luangpor Ong Dam And Bring Him To Sri Lanka. With the holy power of Somdej Luangpor Ong Dam, We wish Sri Lanka People to have the happy and prosperous lives forever.

PHRA KRU PAWANAJITSUNTHORN

Wat Aranyigavas

Amphur Ban Peu,

Udon Thani Province,

Thailand

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